CENTRALLY PROTECTED MONUMENTS OF BHUBANESWAR CIRCLE

AT A GLANCE

ARCHAEOLOGICAL SURVEY OF INDIA
BHUBANESWAR CIRCLE



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Archeological Survey of India is the premier organisation throughout the country for the protection and preservation of the monuments and sites of national importance which are varied in nature. About 5000 monuments and sites are being duly protected under the jurisdiction of Archaeological Survey of India towards their preservation for posterity.

Bhubaneswar Circle is responsible for looking after the monuments of national importance of Orissa and south-eastern part of Madhya Pradesh, popularly known as Chhattisgarh.

There are 72 monuments and sites in Orissa and 47 monuments and sites in Chhattisgarh region ranging from pre-historic period to late mediaeval period, are controlled by Bhubaneswar Circle towards their proper protection, preservation, beautifications as per the ethics of Archaeological Survey of India

ORISSA

Orissa is having unique distinctions as far as its cultural heritage is concerned. The Monuments and sites are varied in nature and some of them are pushed

back to pre-historic age. All these monuments and sites can be classified in the following groups.

1. Pre-historic sites. 2. Proto-historic sites. 3. Forts and Fortifications. 4. Epigraphical records. 5. Rock-cut cave architecture. 6. Rock-cut sculptures. 7. Rock painting. 8. Buddhist monuments/sites. 9. Tanks. 10. Temples, 11. Ancient Bridges.

Pre-history : There are 3 protected sites of pre-historic importance namely Kuchai, Kuliana and Baidya pur, all in the district of Mayurbhanj. These sites were excavated and yielded several tools. From Kuliana Achulian type hand-axes have been found and from Kuchai and Baidyapur we have got several varieties of neolithic tools alongwith microliths.

Proto-history : A rare specimen of proto-historic remains in the form of Rock painting and Inscription at Vikramkhol in Sambalpur district is brought under protection. The inscription is not deci phered. It is placed in proto-historic period.

Forts and Fortifications : In Orissa we have a series of forts and fortifications of which the followings are under the protection of A. S. I. and all these testify the strong military activities of the bygone ages.

(i) Sisupalgarh ; In Khurda district near Bhubaneswar is one of the earliest fortified ancient city

remains consisting of huge earthen rampart-wall with moat around and habitational settlements within. There are four important gateways of which the northern one is most remarkable architecturally. The excavation at Sisupalgarh gives the date of its occupation from 3rd Century B. C. to 3rd Century A. D. established through excavated antiquities.

(ii) Asurgarh : The fort is in Kalahandi district represents an impressive fort surrounded by rampart-wall and moat. The excavation inside the fort revealed its continuous occupation from Mauryan period (3rd Century BC.) to 7th/8th century A. D.

(iii) Churangarh fort in Puri district was built originally by Anantavarman Chodaganga Deva in 12th century AD. which was serving as a second line of defence in the dense forest as effective safe-guard for the farflang kingdom of the mighty Ganga Ruler.

(iv) Barabati fort; in the Cuttack city was also established by the mighty Ganga rulers as the seat of their authority. The recent excavations have established its date from 10th century A.D. onwards. A huge palace complex also unearthed there along with Architectural members of a forgotten Temple

(v) Haripurgarh is in Mayurbhanj district is noteworthy among the mediaeval forts in Orissa, It was the capital of the Bhanja rulers, founded by Maharaja

Harihar Bhanja in 1400 AD. Inside the fort huge structural complex, arched gate-way, two beautiful terracotta temples of Chala type (Bengal style) are existing which bear the testimony of the past glorious activities of the Bhanjas.

Vi) Chowdwar fort in Cuttack district belongs to late mediaeval period and its remains are scattered in the villages of Agrahat, Kapaleswar and Kedareswar.

Epigraphical records : The famous rock-edicts of the great Mauryan Emperor Asoka are available at Dhauli Presently in Khurda district and Jaugada in Ganjam district. These edicts contain the preaching of "Dhamma" by Asoka and instruction to his officials for his subjects. These inscriptional records are having great significance in the history of the past. At Dhauli apart from the rock edicts, we have the earliest sculpture in Orissa in the form of the fore-part of an elephant which was hewned out of the rock datable to 3rd Century B. C.

An inscription of Shantikara Deva at Dhauli is also protected uuder A.S.I. It is engraved on the wall of a small cave which was scooped out at the time of Bahumakara King Shantikara Deva in 8th century AD.

Rock-cut cave architecture ; In different parts of Orissa there are several specimens of rock-cut architecture of high artistic merit. Among these the Udayagiri

and Khandagiri caves in district of Khurda, Bhubaneswar, are worth mentioning. These caves were hewned for jain monks and the cave activities were going on from 2nd/1st century B.C. to the Mediaeval period. The famous Hathigumpha inscription of the Great King Kharavela on Udayagiri hill records the glorious achievement of the King. The varieties of sculptures, sculptural friezes on these caves are attesting these twin hills as great centre of Jain Art.

Rock-cut sculptures : Orissa is having two large rock cut Ananta Sayana Vishnu images which are in Anugul district, one at Bhimkhand near Rasol and the other is at Sarang.

The Ananta Sayana Vishnu of Bhimkhand is the larger between the two and measures 13.38 mts. in length and 3.10 mts. in breadth. Probably these images were carved out in circa 8th/9th century AD. by the Sulkis, the feudatories under the Bhaumakaras. A large number of rock-out images of both Buddhist and Hindu pantheons are also reported from different parts of the state which are yet to come under protection,

Rock-painting : Archaeological Survey of India has to its credit, a rare specimen of rock-painting at Sitabhanji near the village Danguapasi in Keonjhar district.

It is datable to circa 5th century A.D. depicting a royal procession in which white and red ochre have been used predominently It shows that Orissa was also having a rich tradition of mural painting similar to that of Ajanta.

Buddhist monuments/sites : Buddhism played a significant role in shaping the history and culture of Orissa. The famous Buddhist sites viz. Ratnagiri, Lalitagiri and Udaigiri (also called golden triangle) are protected by A.S.I.

Ratnagiri :- The excavations at Ratnagiri have yielded two monastic complex, brick stupas, monolithic votive stupas, large number of Buddhist sculptur es, seals and sealings and inscriptions etc. The inscription on the seals have helped to identify the site as Ratnagiri Mahavihara. The site was occupied from the 5th century AD. to mediaeval period.

Lalitagiri :- The recent excavations at Lalitgiri under Bhubaneswar Circle have opened a new vistas in the field of Buddhist art and architecture in Orissa The notable discovery is a stupa containing relic-caskets which is unique of its kind in Orissa as well as in the whole of eastern India since till date no relic-caskets containing sacred relic reported from the region. Other notable finds are a huge apsidal Chaitya-griha (made of bricks), four monastic complex of different cultural phases, a large number of inscriptions

ranging from early Christian era to 9th/10th century AD. including series of shell inscriptions in ornate Brahmi, inscribed pot-sherds, numerous sculptures of Buddha and Buddhist divinities etc. Only two monastic seals have been recovered through excavations containing the legend "Chandraditya-Vihara Samagra Arya Bhikshu Sangha", though the controversy regarding the identification of Pushpagiri Mahavihara of Hiuen-Tsang remain unsolved, but it has proved beyond doubt that Lalitgiri is the earliest Buddhist establishment in Orissa.

Udaigiri : The excavations at Udaigiri have yielded the remains of a vast monastic complex, a modest brick stupa, a good number of unique sculptures of Buddha and other Buddhist divinities etc. The site is identified as " Madhavpur Mahavihar " from the reading of the seals and sealings.

Apart from the above noted Buddhist sites and remains, one more such Buddhist complex is detected at Baneswarnasi in Cuttack district, brought under the protection of A.S.I. Remains of Buddhist vestiges on the hill-top at Aragarh in Khurda district have been explored. The remains of a stupa with railing pillars, Buddhist sculptures, etc. on the surface have noticed which are under consideration of excavation and protection by A.S.I.

Temples : The temple architecture of Orissa got momentum due to religious and cultural resurgence that took place during the reign of Sailodbhavas. The best well preserved specimens are Parasurameswar Temple at Bhubaneswar, Siva Temple at Bajrakote in Dhenkanal district, Durga Temple at Baideswar on the bank of Mahanadi in Cuttack District. These temples are triratha in plan having low foundations decorated with Chaitya window motifs like Ajanta, Karle and Bhaja Buddhist rock-cut order. These temples are having curvilinear towers capped by Amalakasila, with beki.

The raha pagas and anuraha pagas are just having an incipient development with shallow relief almost maintaining parallel level with the raha-wall without showing play of light and shade,

The next phase of development is noticed in Vaital Deul and Sisireswar. Both art and architeture was getting development and artists gradually left their mastery on development of architectural details. Mention may be made of incorporation of four subsidiary shrines on four corners of the Mukhamandapa of Vaital Deul, is incipient growth of Panchayatana order Grandeur of Later Panchayatana temples at Kualo in Dhenkanal, Pancha Pandava Temle at Ganeswarpur near Chhatia in Cuttack district and the Brahmeswar Temple at Bhubaneswar are noteworthy.

The early temples of Bhubaneswar having much similarity with the temple architecture of Aihole and Pattadakal of Karnataka, datable to 6th/7th Century A.D , constructed during the time of Pulakesin-II of the chalukyan dynasty. It is not sure whether the Orissan artists got inspiration from the Chalukyas of Karnataka due to its contacts with the Southern States or the same 'silpa' text is followed by the Orissan artists while taking up construction of temples. Though the temple building art was a sharp deviation from the architecture of Buddhist Stupa and Monastery but in early temples innumerable buddhist art motifs are copied on its outer wall to beautify their lofty towers.

The iconography of the Hindu deities like Siva, Parvati, Ganesa, Karttikeya, Mahishasura Mardini Saptamatrikas, Lakulisa and varieties of decorative details like Kirti-mukha, animal figurines, geometric pattern, scrolls, creepers etc, to got its proper place on different parts of the temple's outer wall. Stella Kramrisch has aptly remarked "Architecture in Orissa is but sculptures on a gigantic scale " as the Orissan temples are remarkable for the abundance of sculptures. In the beginning, the temples do have a Mukha-mandapa with flat-roof as the characteristic Jaga-mohana with pyramidal terraced roof of Orissan temple so developed in later days were significantly found absent.

For the first time, we come across with a Jagamohana in front of the temple with fully developed pyramidal tower at Mukteswar. The Kalinga style thus crystallised having initially two component parts, the Garbhagriha i. e. Sanctum proper with a Nagara sikhara or Curvilinear tower followed by a lesser height Mukhamandapa known as Jagamohana or audience hall. The'silpa'text of Orissa mentions three types of temples :- Rekha, Pidha and Khakhara. The Khakhara order is noted by its surmounting semi-cylindrical roof meant for 'Sakti' worship.

The next phase of development is exhibited in the form of identifiable offsets on bold relief like rahapaga,anurahapaga and kanika paga. The triratna plan further developed to pancharatha and saptaratha order.

The temple's lower part also got panchanga bada division i. e. pada, kumbha, pata, kani, vasanta, over which the body of the temple stands.

The temples of Orissa upto the advent of the Gangas were all constructed on ground without platform. But the Gangas added a new feature i.e. putting up temples on a high raised platform as exhibited at Puri and Konark. The temple of pre-Ganga days are all standing on low plinth such as Mukteswar, Parasurameswar, Lingaraj and Rajarani temples, etc. Thus the humble beginning started in 6th/7th Century A. D. reaching its maturity as testified in Lingaraj. The style attained its climax with the Sun Temple at Konark built in the middle of 13th Century A. D. Gradually decline set in and

virtually came to an end with the termination of Hindu rule in 16th Century A.D.

Mention may be made of two sets of temples found at Gandháradi and Boudh. The twin temples of Siddheswar and Nilamadhav are standing on raised platform datable to 9th/10th Century A.D. These peculiar features might have been incorporated by the builders due to their close proximity to river Mahanadi and their annual inundation. In Boudh, the temples are star-shaped and standing on high platforms.

They are of rare variety and not repeated in future developments of temple architecture of Orissa. A dark-red sand stone is used for outer decoration embellished with superior workmanship like that of Mukteswar dedicated to Lord Siva. All the three temples at Boudh are known as Bhubaneswar, Kapileswar and Paschima Somanath and are of medium height, about 35′ to 40′. Their outer walls are carved with creeper and geometric designs, in places animal, like elephant is also incorporated and in places small figures of Nayikas or Surasundaris are carved in different actions.

The temples dedicated to Goddesses like Durga, Varahi, Chamunda do have barrel-vaulted roofs. The Vaital and Durga Temple at Bhubaneswar and Baideswar are almost similar in pattern, but the later is dwarf in form. But in case of Varahi temple at Chaurasi, the sikhara developed much with Khakharamundi variety and off-sets are added to make it more

attractive. But the Mukhamandapa remains same like that of Parasurameswar, Vaital Deul, Bajrakote, Simhanath etc. i.e. flat-roof.

Two sets of circular structures dedicated to Yoginis are also added to the varieties of temple architecture list i.e. Ranipur-Jharial and Hirapur near Bhubaneswar. They are having completely different architectural norms, open to sky without sikhara but within the inner wall, niches are provided to install figures of 64 Yoginis. The Rajarani temple of Bhubaneswar (11th Century) with prominent angasikharas incorporated on its outer wall like that of Kandariya Mahadev temple of Khajuraho, represents yet another phase in the evolution of Orissan temple architecture.

The development of Orissan temple architecture reached its maturity in 11th/12th Century A.D. Two more mandapas are added in front of the temple in same axis termed as Natamandapa or Dancing Hall and Bhoga Mandapa or Hall for offering Mahaprasad or Bhoga to Lord. The vertical plane of superstructure can be divided into four parts, viz. Pishta, Bada, Gandi and Mastaka. Bada again divided into pabhaga, jangha & baranda. In later temples (Puri-Jagannath) five divisions i.e. pabhaga, talajangha, bandhana, upper jangha and baranda are there.

The Orissan Master Artists realised the importance of having pyramidal roof of descending height from one another to make the whole stupendous architecture into a homogenous units by reducing the heights one from the other. The deuls or temple proper thus got a majestic look with curvilinear tower capped by amalaka followed by pyramidal tower of Jagamohan, Natamandapa and Bhogamandapa standing in a row in the same axial alignment. Often temple complex is enclosed by a compound wall with a pidha deul at the entrance instead of gopuram as in the case of South Indian temples.

It is believed that originally the temples of Jagannath, Lingaraj were having two component parts, but due to increase in rituals and necessities, Natamandapa, Bhogamandapa added in front of it. Mention may be made of Lingaraj Temple, Jagannath Temple and Ananta Vasudev Temple.

In the beginning, sikharas were of medium height raising to a height of 40′ to 50′ only, but in later days the towers of main Sanctum started touching the sky by gaining its height. The tallest temple of the Somavamsis is the Lingaraj Temple, which is about 185′ in height. The next tallest and only surviving tallest sikhara in whole of Orissa is that of Lord Jagannath Temple Puri (205′) belongs to the Gangas of Orissa.It is believed that the Sun temple, Konarak, was the heighest of all (240′) but it is now completely collapsed.

Thus the development of temple architecture achieved during the reign of Sailodbhavas, Bhaumakaras, Somavamsis, Gangas and Suryavamsis/ Gajapatis which could be classified into the following broad heads.

(a) Earliest surviving temples of Orissa- Lakshmanesvara, Bharatesvara, Shatrughnesvara, Svarnajalesvara, Parasuramesvara.

(b) 8th/9th Century Temples - Vaital, Markandesvara, Sisiresvara in Bhubaneswar, Bhingesvara , Mahadeva temple at Bajrakote, Kanakesvara Siva temple at Kualo, Simhanath Temple at Gopinathpur, Durga Temple at Baideswar, Somesvara and Liyahari Mandir at Ranipur-Jharial.

(c) 10th/11th Century Temples - Varahi Temple at Chaurasi, Panchapandava Temple at Ganeswarpur, Muktesvara, Rajarani, Brahmesvar, Lingaraj at Bhubaneswar, Indralath Temple (brick) at Ranipur - Jharial, Siddhesvara and Nilamadhava at Gandharadi, Bhubaneswar, Kapilesvar & Siddhesvara temples at Boudh, Chausatti Yogini temple at Hirapur and Ranipur-Jharial, Somesvara temple at Mukhalingam.

(d) Temples of 11th/12th Century A.D. - Siddhesvara, Kedaresvara, Ramesvara, Bhaskaresvara and Meghesvara at Bhubaneswar, Jagannath Temple at Puri.

(e) 13th Century A.D. Temples - Sun Temple at Konark, Daksha Prajapati Temple at Banpur, Yamesvara, Sari Deul, Chitrakarini, Parvati Temple, Ananta Vasudeva Temple at Bhubaneswar.

(f) Later Temples - Maitresvara, Makaresvara, Bakresvara, Kunti and Yudhishthir temple on Mahendragiri hill and Chandrasekhar temple on Kapilas hill.

Sacred Tanks : There are two sacred tanks at Bhubaneswar near Lingaraj Temple complex viz. Papanasini tank and Sahasra-linga tank, protected by A. S. I. Both the tanks are contemporary of Lingaraj Temple.

Bridges : There are two ancient bridges, both popularly known as " Atharanala " are protected by A. S. I. One of them is located on the outskirt of Puri town on Bhubaneswar-Puri road and the other one is located in the midst of the Jajpur town. Both the bridges belong to Maratha period.

CHHATTISGARH

The south-eastern region of Madhya Pradesh which is popularly known as Chhattisgarh and also as Dakshin Kosala in ancient periods, comprising seven districts viz. Raipur, Bilaspur, Durg, Bastar, Sarguja, Raigarh and Rajnandgaon, falling within the jurisdiction of Bhubaneswar Circle.

There are 47 monuments in this region declared protected by Archaeological Survey of India for their preservation. The monuments are varied in nature and some of them are important landmark in the history of Indian Art and Culture.

The pre-history of Chhattisgarh region is well examplified with traces of stone age culture which is now preserved in caves of Simhanpur (about 19 kms. from Raigarh) and at Kabara Hill (about 16 kms. from Raipur) in the district of Raigarh. The pre-historic paintings of these places consist of hunting scenes in which red and black pigments have been used predominantly.

There are sufficient palaeographic and numismatic evidences to prove that this region was dominated by the Nandas and the Mauryas in the 3rd/4th Century B. C., which are engraved on the walls of Sitabengra and Jogimara caves near Udaypur in Sarguja district. The inscription depicts the name of a Devadasi, called Sutanika and her artist-lover Devadatta. Besides, the place has got the pride of having one of the oldest theatres (Natyasala) of India hewn out of living rock. The silver punch-marked coins of circa 3rd century B.C. from Tarapur in the district of Raipur and Akaltara in the district of Bilaspur speak of the Mauryan suzerainty in the region.

After the Mauryas, the Chhattisgarh region was controlled by the Satavahanas as testified by an inscription found at Gunji (Rishabha-Tirtha) near Sakti in the district of Raigarh. A further reference of the Satavahana suzerainty in this region, is supplied by the account of Hiuen Tsang who has mentioned that Acharya Nagarjuna, the reputed Buddhist Philosopher, was said to have stayed in a monastery in the Dakshin Kosala which was ruled at that time by a Satavahana King.

The Vakatakas were worth mentioning in the Deccan after the Satavahanas who had also extended their sway in Chhattisgarh region. A group of historians have strongly opined that the Nalas of Bastar were the successors of the Satavahanas in this region. During the expedition of Samudragupta, Dakshin-Kosala was ruled by a King named Mahendra, according to Allahabad pillar inscription.

In the subsequent periods, Chhattisgarh region was ruled by various dynasties viz. a) Rajarshi Tulya dynasty, b) Nala dynasty. c) Sarbhapuriya dynasty (5th/6th century A.D.), d)Pandya dynasty (6th century A.D.), e) Pandavas of Mekala, f) Somavamsi, g) Kalachuri and h) Kakatiyas of Warangal.

Chhattisgarh has to its credit a few important Gupta and Post -Gupta temples viz. Bhimkichak temple at Malhar, temple at Adbhar, brick temple of Savari and brick temple of Andal Deul at Kharod, temples at Talagaon, Laxman temple at Sirpur and Rajivlochan temple at Rajim.

Bhimkichak temple,otherwise known as Deor temple at Malhar, has exposed by A.S.I. unveiling the existence of garbhagriha and antarala decorated with exquisitely carved sculptures viz. Ganga-Yamuna, Dvarapala and scenes from the life of Siva with brahmi-graffiti at the bottom which speak of close resemblence with the carving of the Guptas. From the debris, a large number of sculptures belonging to brahmanical divinities, scenes from the Ramayana, the Panchatantra, and the Hitopodes which testify the Gupta lineage.

A vast ruins of a dilapidated temple at Adbhar near Kharsia in Bilaspur district is existing within the village. The architectural fragments and loose sculptures of Siva-Nataraj are exhibiting excelent workmanship of the Chhattisgarh artists belonging to Gupta age. The important feature of the temple is its stellate ground plan (star-shaped) proves to be the earliest surviving remnants of a stellate ground plan and believe to be the proginator of Boudh group of temples and also other temples existing in different parts of Orissa and Chhattisgarh. The gateway with exquisitely carved Naga-Nagi sakha is another notable feature of the temple which later on become a common practice in some of the temples of Orissa viz. Mukteswar, Rajarani and Brahmeswar at Bhubaneswar and Nilamadhava and Sidheswar at Gandharadi in Phulbani district.

Andal deul, a medium height brick temple si existing at Kharod in Bilaspur district. Though the superstructure is not in sound condition, but whatever remains extant it gives us an important features of later Gupta brick temple art of Chhattisgarh which got its culmination at Sirpur and Rajim. The Ganga-Yamuna figures on both sides of entrance gate way of pink sand stone is the best example of Gupta art at Chhattisgarh.

Another notable brick temple of Savari at Kharod with a flat Mukhamandapa in front, dedicated to

Goddess Durga (locally called Savari).The architectural pattern of this temple is almost similar to that of Sirpur and Rajim. In Mukhamandapa there are life-size figures of brahmanical deities like Siva, Parvati, etc, which are close contemporary to artistic workmanship of Rajim and Sirpur.

Mention may be made of recent discovery of another set of temples at Talagaon which also brought to light the similar artistic workmanship and may be a close contemporary of Bhimakichak temple. The notable colossal sculpture of the place is the "Siva-Visvarupa" (Mahakal) in which acquatic animal, birds, reptiles and human figures are being incorporated to fashion the image.

Laxman temple at Sirpur is an important landmark in the terracotta art of Chhattisgarh, standing on a high platform made out of locally available stone with brick built superstructure, though curvilinear in appearance but going upwards in a receeding pattern in a very artistic way unlike that of the Pagas of Orissan temple. A large number of sculptures recovered from the surroundings of the temple area, now preserved in the sculpture shed at Sirpur, speak of glorious past of the region so far artistic activity is concerned.

Most of the later temples under the protection of A. S. I. in Chhattisgrah are belong to the Kalachuris of Ratanpur and their feudatories. Siva temple at Pali, Narayan temple at Janjgir, dilapidated Siva temple at Tuman, Mama Bhanja temple

at Barsoor, Siva temple at Narayanpal and Siva temple at Narayanpur are being well protected with exception of Siva temple at Deobaloda, Siva temple at Bastar, Danteswari temple at Dantewada, which are having close architectural resemblence with that of Kakatiyas of warangal, also testified from the inscriptions of Prataprudradeva at Barsoor and Dantewada.

Siva temple at Deobaloda is having a pillared Mukhamandapa, standing on a high platform without sikhara i.e. flat-roof. The outer walls of the temple are embellished with sculptures in relief showing Gods and Goddesses, mithuna figures, war-scenes, etc The features of those sculptures speak of their southern origin.

Remains of a Buddhist monastic complex at Sirpur are also notable examples of the spread of Bnddhism in Chhattisgarh.

The Jain temple at Arang on the national high way, 35 kms. away from Raipur, speaks of the popularity of Jain communities at Chhattisgarh. The sculptures in the sanctum are carved out of black granite having oily polish, of the Digambara saints viz. Adinath, Parsvanath and Rishabhanath are exhibiting superior workmanship, resembles to that of the temples of Khajuraho.

A few forts are also declared protected under A. S. I. viz. (a) Ratanpur fort, (b) Kotagarh fort, near Baragaon. (c) Ajmeragarh fort at Amnala, (d) Kashigarh fort at Bawanbadi, (e) Fort at Kotmi, (f) Malhar fort at Malhar, (g) Chaiturgarh fort at Lepha, all in Bilaspur District.

Besides the above, there are two sets of tribal graveyard in Bastar district, one at Dhilmil and other at Gamewada, protected by A.S.I. These graveyards speak of the rich cultural traditions of the Adivashis of the region who used to erect "Memorials" made out of huge block of single stone in honour of their deceased ancestors in the form of " Menhir " which speak of post burial rites.

All the monuments in Chhattisgarh region are getting appropriate care for better upkeep and maintenance by A.S.I., Bhubaneswar Circle. Besides general maintenance, a few important conservatin works have also taken up by A.S.I. Mention may be made of Kanti Deul temple at Ratanpur. The temple is dedicated to Lord Siva constructed in the pattern of Indo-Sassanian style unlike that of other temples in Chhattisgarh. In Kanti Deul besides highly ornate ceilings in all its three floors, four balconies are provided in four cardinal directions in 1st floor on walls, with a porch above resting on pillars, are unique architectural features of this temple. Due to weak foundation, the temple was leaning towards west from its vertical axis and which was supported by three buttresses. To save the temple from its utter collapse, A.S I. took up a special conservation programme by dismantling of the temple upto its foundation after attending proper photo documentation and drawing of both inner and outer walls of the temple, relaying of raft foundation and reconstruction of the temple as per

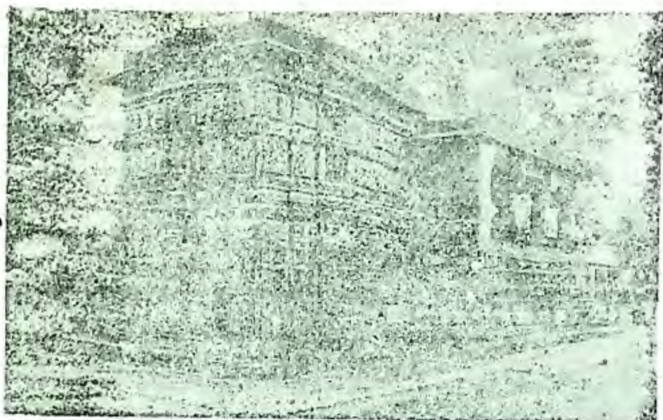
original in the same place and position. The work is progressing in full swing and the reconstruction upto ground floor, including ceiling is completed.

In India, so far 14 monuments are selected as repositories of World Heritage, viz 1. Ajanta Caves. 2. Agra fort. 3. Brihadiswara temple, Tanjavur. 4. Churches & Convents, Goa 5. Elephanta Caves. 6. Ellora Caves. 7. Fatehpur Sikri Group of Monuments. 8. Hampi Group of Monuments 9. Khajuraho Group of Monuments. 10. Sun Temple at Konark. 11. Mahabalipuram Group of Temples. 12. Pattadakal Group of Monuments. 13. Monuments of Sanchi. 14. Taj Mahal at Agra.

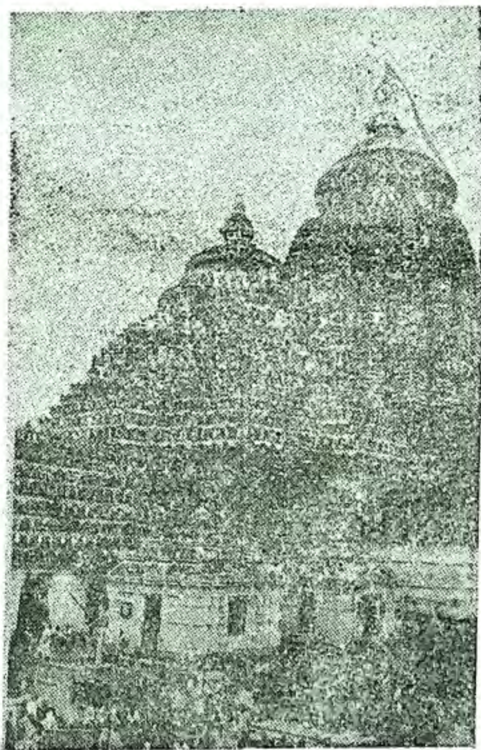
A few more monuments are under active consideration to get the distinction of becoming World Heritage listed monuments.

Let us therefore, join hand together irrespective of caste, creed and religion for the common interest of preserving our cultural heritage lying scattered throughout the length and breadth of our country in the form of caves, temples, tombs, churches, ponds, forts, palaces, historical buildings, sculptures,rock-cut inscriptions etc., true to its historical traditions, realising that we have no right to meddle with their character and environs, but we have a duty to preserve and protect them and hand them down to the future generations.

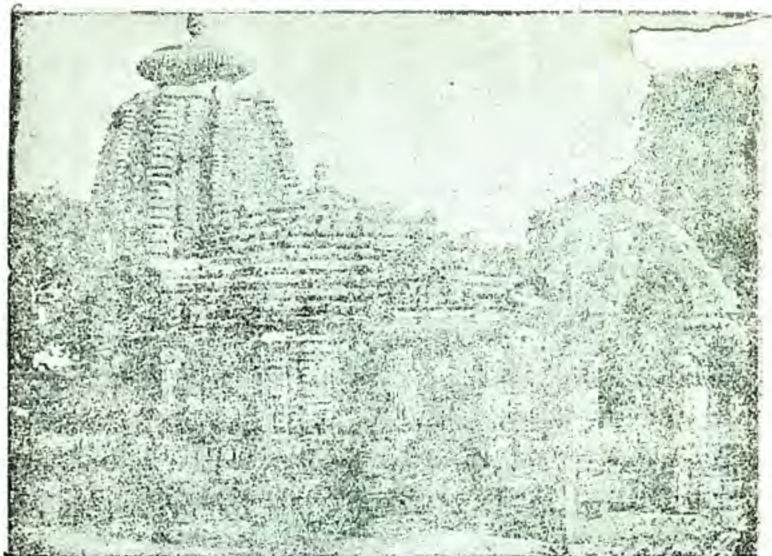
Superintending Archaeologist
Archaeological Survey of India
Bhubaneswar Circle



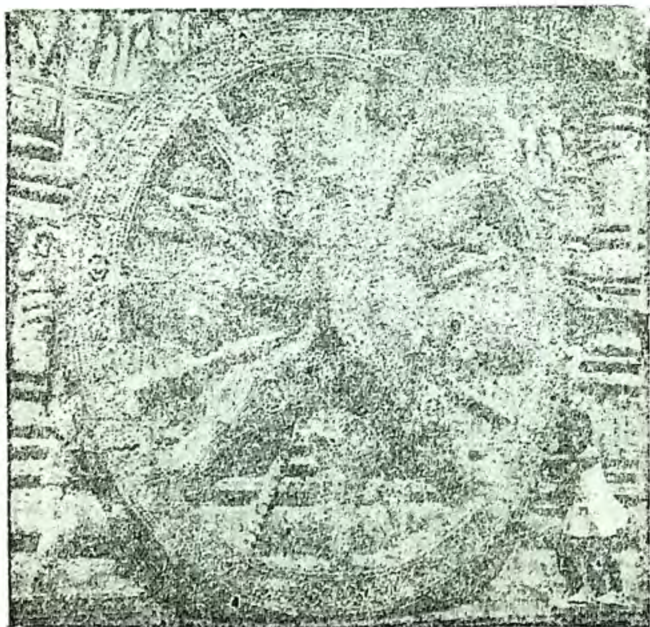
SIVA TEMPLE, DEOBALADA



LORD JAGANNATH TEMPLE, PURI



MUKTESWAR TEMPLE, BHUBANESWAR



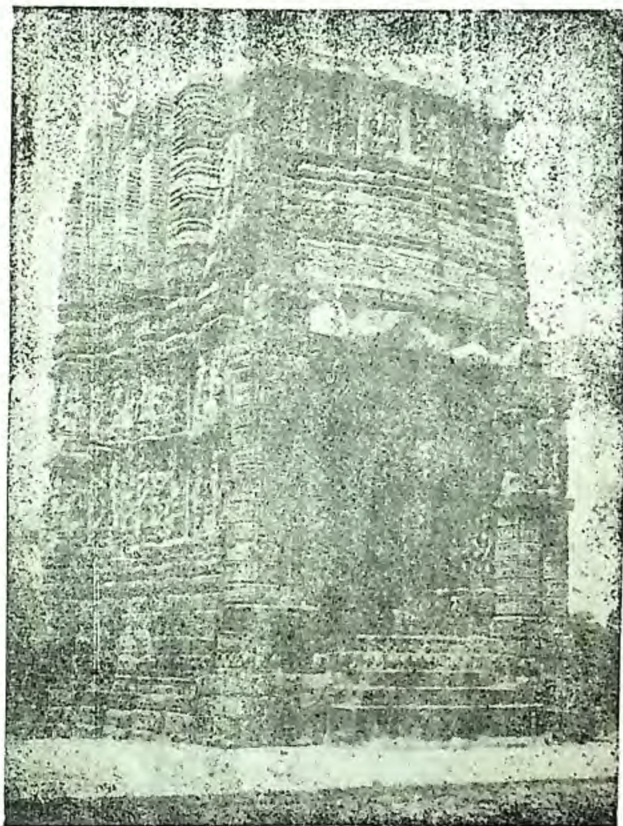
WHEEL, SUN TEMPLE, KONARAK



Dancing Drummer, Sun Temple, KONARAK



Laxman Temple, Sirpur



Vishnu Temple, Janjgir



Mama Bhanja Temple, Barsoor

APPENDIX - I

List of Centrally Protected Monuments/Sites of Orissa under Bhubaneswsr Circle

Anugul district :		
1.	Rock-cut Vishnu	Rasol
Bolangir district :		
2.	Chausatti Yogini temple	Ranipur-Jharial
Cuttack district :		
3.	Ruins of fortress	Agarhat, Bandals, Chhatisa, Govidjew, Patna, Chodwar.
4.	Remains of Buddhist temples at Hatikhal	Bandareswara (near Lalitagiri)
5.	Barabati Fort	Cuttack city
6.	Churangarh fort	Dedhapatna
7.	Buddhist site	Lalitgiri
8.	Durga temple	Rameswar (Baideswar)
9.	Pancha Pandava temple	Ganeswarpur
Dhenkanal district :		
10.	Bhringeswar Mahadev temple	Bajrakote
Ganjam district :		
11.	Gangadharswami temple	Kotakolla (Buddhakhol)
12.	Jadadiswar Swami temple	-do-
13.	Asokan Rock Edict	Jaugada
Gajapati district :		
14.	Bhim temple	Mahendragiri
15.	Kunti temple	-do-
16.	Yudhisthir temple	-do-
Jajpur district :		
17.	4 Colossal images in S.D.O. compound (Chandra, Indrani, Kankali, Varahi)	Jajpur town

18. 3 Buddhist images in S.D.O compound.	Jajpur town
19. Buddhist site (Excavated)	Ratnagiri
20. Buddhist site (Exacavated)	Udayagiri
21. Atharanala Bridge	Jajpur town (Siriapur)
22. Monolithic Pillars (Chandreswar pillar)	-do-
23. Dharma Mahakal Temple	Ratnagiri
24. Jagannath temple	Jajpur

Jagatsinghpur district :

25. Simhanath Mahadev temple	Gopinathpur
26. Bhubaneswar Mahadev temple	Balia
27. Ancient site at Baneswarnasi	Padamal

Keonjhar district :

28. Paintings on Rock known as Ravan Chhaya & other ancient remains	Sitabhanji

Khurda district :

29. Bhaskareswar temple	Bhubaneswar
30. Brahmeswar temple	-do-
31. Nabakishore temple	-do-
32. Rameswar temple	-do-
33. Megheswar temple	-do-
34. Ananta Vasudev temple	-do-
35. Bakreswar temple	-do-
36. Vaital Deul	-do-
37. Chitrakarini temple	-do-
38. Yameswar temple	-do-
39. Lingaraj temple with all main temples in the compound.	-do-
40. Maitreswar temple	-do-

41.	Makareswar temple	Bhubaneswar
42.	Markendeswar temple	-do-
43.	Mukteswar & other shrines in the compound	-do-
44.	Parasurameswar temple	-do-
45.	Paramguru temple	-do-
46.	Siddheswar temple	-do-
47.	Papanasini tank	-do-
48.	Sahasra Linga tank	-do-
49,	Sari Deul	-do-
50.	Sisireswar temple	-do-
51.	Churangarh fort (same as Sl. No. 6)	Bhalunka Krishnanagara
52.	Asokan Rock Edict & sculpture of Elephant	Dhauli
53.	Small rock-cut cell with niche & Inscription of Santikaradeva	-do-
54	Chausatti Yogini temple	Hirapur
55.	Jain caves of Udayagiri-Khandagiri	Jagmara near Bhubaneswar
56.	Sisupalgarh	Bhubaneswar
57.	Daksha Prajapati temple	Banpur
Sambalpur district :		
58.	Rock Inscription	Vikramkhol
Kalahandi District :		
59.	Asurgarh fort	Asurgarh
Mayurbhanj district		
60.	Neolithic site	Baidyapur
61.	Neolithic site	Kuchai
62.	Palaeolithic site	Kuliana
63.	Ruins of Ancient Fort	Haripurgarh

Phulbani District :

64.	Twin temples of Nilamadhava & Sidheswar	Gandharadi
65.	Paschima somanath & Kapileswar Group of Temles	Boudh

Puri District

66.	Lord Jagannath Temple	Puri
67.	Atharanala bridge	-do-
68.	Varahi Temple	Chaurasi
69.	Sun Temple	Konarak

Sambalpur District :

70.	Rock- Inscription	Vikramkhole

-O-

APPENDIX - II

List of Centrally Protected Monuments/ Sites of Chhattisgarh (M.P.) under Bhubaneswar Circle

Bastar District :

1.	Ancient sculpture in Danteswari temple	Barsoor
2.	Chandraditya temple	-do-
3.	Ganesh statue	-do-
4.	Mama Bhanja temple	-do-
5.	Mahadev temple	Bastar
6.	Bhairam Deva temple	Bhairamgarh
7.	Danteswari temple	Dantewada
8.	Kama Memorial or Urasgatt a post	Dhilmil
9.	Brick mound	Garhdhanora
10.	Megalithic site containing urskals	Gamewada

11.	Narayan Temple	Narayanpal
12.	Karli Mahadev temple	Samloor

Bilaspur district :

13.	Large Vaishnava temple	Janjgir
14.	Small temple	-do-
15.	Brick temple of Savari	Kharod
16.	Small Brick temple (Andaldeo temple)	-do-
17.	Malhar fort	Malhar
18.	Mahadev temple	Pali
19.	Pateleswar Mahadev temple including all ancient remeins of other temples close by	Malhar
20.	Kanti Deul	Ratanpur
21.	Whole site around Ratanpur/Ratanpur Fort	-do-
22.	Pali Inscription slab of Jasper	Samarsol
23.	Half ruined temple of Kesava Narayan built of bricks	Sheorinarayana
24.	Sheorinarayan temple together with ruined temple in same compound	-do-
25.	Remains of Siva temple	Arbhar
26.	Remains of a very ancient temple (Mahadev temple)	Tuman
27.	Chaiturgarh fort	Lepha
28.	Kotagarh fort	Near Nargaon
29.	Kashgarh fort	Bawanbadi
30.	Ajmeragarh fort	Amnala
31.	Temple	Belpan

32.	Temple (Ruined)	Gatora
33	Kotmi fort	Kotmi

Durg district

34.	Ruined Siva temple	Deobaloda
35.	Sita Devi temple	Deorbija
36.	Sati pillars	-do-

Raipur district :

37.	Bhand deul	Arang
38.	Mahadev temple including Math of Bariragi & Mandapa	Narayanpur
39.	Temple belonging to Mohantlal Das of Sheorinarayan dedicated to Surya	Narayanpur
40.	Group of temples known as Rajiv Lochan	Rajim
41.	Site known as Sita Baree	-do-
42.	Temple of Ramachandra	-do-
43.	Laxman temple & old sites close to Temple	Sirpur
44.	The Area around Sirpur village and the mound to the east of village	-do-

Rajnandgaon district :

45.	Old Siva temple	Gandai

Sarguja district :

46.	Sita bengra caves	Ramagarh hill Udayapur
47.	Jogimara caves	-do-

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A few more monuments are under active consideration for protection by A.S.I., Bhubaneswar circle.

" THE PRESENT GENERATION HAS A SACRED DUTY TO THE POSTERITY, PRESERVE, PROTECT AND PASS ON MONUMENTAL HERITAGE INTACT".

— ALEXANDER CUNNINGHAM
(Father of Indian Archaeology)

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